

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MARINS FISH,"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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WILLIAM A. DREW.—Editor.

A SERMON, BY HOSEA BALLOU.

"Thou hated me without a cause."—John xv. 25.

That hatred which rankles in the human breast against Jesus Christ and his doctrine, has no justifiable cause, but is the production of false views and erroneous notions, which are entertained concerning the object of this opposing spirit. The words, under consideration, were not designed to support the idea, that in a philosophical sense, something takes place without a cause to produce it; but they are to be understood in a moral sense, and to mean that the cause which produces this hatred is only an imaginary one, and not a cause which can justify the hatred. By examining those principles and laws which govern the hearts and actions of men, we easily discover, that we are liable to oppose that which is for our best good, and to desire and endeavour to promote that which tends to our ruin, by being deceived. We may farther premise, that we had no authority for supposing that the reason of this hatred is any innate or natural depravity of our nature, for if this were the cause, the more we knew of Christ, the more we should hate him; and the only means by which men could be brought to love the Redeemer, would be to make them believe that he is like themselves. But the truth is, we should as naturally love the Lord Jesus, as we truly understood and knew his real character, as we love any thing which we know to be favorable to our enjoyment or happiness.

Assisted by these self-evident facts we may proceed to illustrate the subject of the hatred, which has been manifested, by the opposers of Christ and his doctrine.

Men always endeavor to promote their own happiness, and they pursue this object in the use of all the means which they employ. The religious world hated Jesus and his doctrine, because he did not conform to the standard which orthodoxy had established. The Scribes and Pharisees, with all the estate of the elders, were devoted to a system of religion, in which they had the greatest confidence. But the religion of Jesus Christ held no communion with that of the Pharisees and doctors of the law. They were confident that they were righteous in the sight of God, and justified before him, and they were equally certain that those who did not conform to their rules of faith and practice, were sinners, rejected of God, and in danger of suffering his wrath forever; and from which there was but one way of escape, and that was by becoming proselytes to their creed and formularies. To proselytize men to their religion, no pains were spared, no expense was deemed too great; sea and land were compassed for this purpose; but with a spirit and zeal directly opposed to Christ and his cause. The good will which was manifested towards those who acknowledged their righteousness and conformed to their rules, could be equalled by nothing, except their anathemas and indignation constantly exercised towards those who opposed them. Thus circumstanced, we shall see at once how natural it was for them to oppose and reject the Son of God. Had he manifested himself to them as one of their order, had he given them to understand that they were the only people who were pleasing in the sight of his Father, and had he joined them in denouncing curses on all who did not conform to their traditions, we have no reason to believe that they would have hated him; but the case was widely different; he more especially required them to repent than any other class of people—on them only did he denounce the woes of which he speaks in his ministry; and then he told that publicans and harlots should sooner enter the kingdom of God, than they.

His doctrine and his conduct were a display of the impartial love and goodness of his Father to the world of mankind; and he labored to proselytize no one to any system but that of universal love and benevolence. In his preaching, he abundantly labored to set before his hearers the evidences of the divine favor, and did not neglect the use of those sensible objects, in which the universality and impartiality of the love of our Creator are most evidently manifested. The light of the sun and the blessings of rain, were not overlooked by that divine preacher, who spake as never man spake. Such emblems were appropriate to the doctrine of universal grace, but could not be reconciled with any limited system. In perfect accordance with this sentiment, the Saviour descended to associate with all classes of people, to enter the houses of publicans and sinners, as well as those of the Pharisees and Scribes, where also he displayed the impartial favor of that divine power, by which all manner of diseases were healed, demons cast out, and the dead restored to life. This manner of communication gave him the title of "friend to publicans and sinners."

Christian hearers, do you now see why the religious Jews hated Christ? They

hated him because he did not acknowledge that they were righteous, and others compared with them, wicked; they hated him because he, in a special manner commanded them to repent, and denounced woes on them, which he did not on others, who, they supposed, were worse than they; they hated him because his doctrine was equal goodness to mankind; it required all to repent of sin, and gave assurance to all of the divine favour. Had it not been for these things, Jesus might have been well received by the religious of his time.—such were the wonderful manifestations of divine power, which his enemies saw in his miracles, that they would at once have received him to their bosoms, had it not been for that worst of all heresies, good will for publicans and sinners.

In three parables, in the 15th of St Luke, Jesus vindicates his conduct and doctrine, and shows the unreasonableness of the objection, which the Scribes and Pharisees brought against him. If the owner of an hundred sheep would be justified in leaving ninety and nine in the wilderness, to seek and to save one that was lost, and if he should call together his friends and neighbours to rejoice with him, because he had found and restored the wanderer, then it was most unreasonable for them to object to his seeking and saving the many of his Father's children, who had wandered from the path of wisdom.—And the Saviour here assures his enemies, that there is more joy in heaven, over one sinner that repenteth, than over ninety and nine just persons, that need no repentance.

If a woman could be accounted wise, who should seek and find one piece of silver, which was lost from the other nine, and it would be deemed seemly for her to call her friends and her neighbours to rejoice with her, because the lost was found, then what colour of reason was there in the objection against him, because he received sinners and ate with them?

If the father of the prodigal was justified in receiving his penitent son, who returned from his folly and from his wanderings, and if he did not exceed the bounds of propriety, in that he clothed him with the best robe, put his ring on his hand, shoes on his feet, and killed the fatted calf, ordaining music and dancing, as proper demonstrations of joy, on so joyous an occasion, why should he, who came not to call the righteous, but sinners to repentance, be accused of receiving sinners and eating with them?

It may not be deemed a digression from our subject, if we ask the questions which here follow: Is it not highly probable, that, in the times of our Saviour, there were many who had lost property who would have rejoiced to receive it again, and many parents who would have been exceedingly glad, could they have been blessed with the return of their prodigal sons? And my friends, how many such are there in our day! How natural, how forcible is this reasoning! And what was it designed to vindicate? It was designed to vindicate the grace of God to sinners. To whom was this reasoning addressed? It was addressed to the religious Scribes and Pharisees, to convince them of the propriety of our Saviour's receiving sinners.

Will you my friends, suffer me here to compare our times with the times of the Saviour? Then let me ask if there be not a very striking resemblance between the religious Scribes and Pharisees of the old, and our modern professors? Who are those of our time, who set themselves against the universal, the impartial grace of our Saviour? My friends, the question is not an invidious one, it is not proposed with an intention to wound the feelings of the honest and sincere, but we state it for the purpose of advancing the truth as it is in Jesus. The answer is most obvious; they are that class of people, who think that they are the people of God, and look on others just as the ancient Pharisees looked on those, whom they called sinners. Common discernment cannot avoid seeing this, nor can candor deny it. With a fervent desire then to imitate our Saviour in his defence, we would call on the opposers of impartial grace to apply the Saviour's reasoning to themselves. Are they willing to relinquish all hopes of recovering their lost property, while they have the means of recovering it? And if they have sons or daughters, who have pierced their affectionate hearts, with their disobedience and folly, would they not rejoice to see them return to duty and filial obedience? Coming home in this way, to their understanding and conscience, can they account for the opposition which they openly manifest to that divine compassion of the Saviour, which is manifestly to draw all men unto him, to cause every knee to bow, and every tongue to confess that he is Lord, to the glory of God the Father?

That the sinfulness of this hatred and opposition to the impartial goodness may be more clearly appear, and that we may not be deceived in respect to those who are in this opposition, we will here notice two instances, in which the Saviour has set it forth.

The first we shall mention is the conduct of the elder brother of the prodigal. Had he possessed the spirit and disposition of

his father, he would have received him as cordially, and would have rejoiced to exchange the labours of the day for the mirth and festivity of the evening. Had he loved his brother as he did himself, how eagerly would he have exchanged the toils of the field for the welcome society of his long lost brother. But his spirit and disposition were the opposite of his father's; and when he was told, that the music and dancing were occasioned by the return of his brother, and that the fatted calf was killed, "he was angry and would not go in." He hated his brother, and he hated his father for the kindness he had shown to this prodigal. The father expostulates with his angry son, and says: "son, thou art ever with me, and all I have is thine; it was meet that we should make merry and be glad, for this thy brother was dead, and is alive again; was lost, and is found." Mark the difference between the loving, persuasive language of the father, and the angry style of the envious brother. He said to his father, "Lo these many years do I serve thee; neither transgressed I at any time thy commandments; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." The first subject embraced in this testy reply, was his own faultless obedience to his father's commandments. This, he conceived, his father had overlooked, and had neglected to recompense. The second subject, and that which was specially offensive, was the kindness shown to his brother, who had, in place of meriting the father's approbation and favour, spent his living to his dishonour. Christian hearers, are you duly aware of the design of the Saviour in the use of this metaphor? It was to present the Scribes and Pharisees in a clear light to themselves; it was to represent them as they appeared to the eye of divine wisdom, accusing of and objecting to Jesus because he received sinners and ate with them.

Here we have another correct representation of those professors of religion, in our day, who are opposed to the mercy by which the sinner is received to favour.—They are constantly demanding, and in a bitter spirit too, whether our heavenly Father is disposed to treat the wicked so much better than he treats the righteous, as to let them live in sin here, and receive them to favour hereafter, while he requires of them that they should be in constant obedience here, and yet fare no better than others hereafter? In their opinion, there is not in nature a plainer case of injustice and impartiality, and they hate it with their whole hearts. So did the elder son, in the parable; he hated his father, he hated his brother, and he hated the grace which his father had shown him. This was the spirit and character of the religious Scribes and Pharisees; they hated God, though they were not sensible they did, because he loved those whom they called sinners as well as he did them; they hated Jesus Christ because he was a friend to publicans and sinners; they hated his miracles of mercy, because they were impartially wrought on all conditions of people, who needed such favour; and they hated the words of mercy, which they heard from his lips, when he said: "Son be of good cheer, thy sins are forgiven thee; daughter, be of good comfort, thy faith hath made thee whole."

Two things are here necessary to be duly noticed. The first is, such people are deceived respecting themselves. They think they are righteous and others wicked. But this is an egregious error. Righteousness consists in love to God and love to our fellow-men; but they hate both God and men. If they loved God they would love his impartial grace, and if they loved mankind they would rejoice that none are excluded from mercy. The second thing which demands particular attention is, that the favour which makes these people angry, takes nothing from them. In this does the heinousness of their hatred appear. What harm did the Saviour to the Scribes and Pharisees, by showing compassion to others? And if by such favour he did not injure them, then it is evident, that they hated him without a cause.

The gospel of universal grace, which is so much hated and despised in our day, inflicts no other injury on its opposers, than to bestow its favor on those whom they despise. This is hatred without a cause. Will my hearers indulge a simile? Suppose then, that a numerous family is destitute of food, and hunger begins to emaciate the beloved sons and daughters; but by his exertions the father has procured a plentiful supply for all. He now opens his stores, and calls his children, making no distinction, but tells them to eat and drink abundantly. Three or four now stand up and accuse their father of improper conduct; they contend, that the rest of the children have not been so obedient as they, and therefore ought not to be fed; they are so angry as to refuse the entertainment! Could any thing be more unreasonable? There was enough for all. But will you look at one absurdity more, which the opposers of impartial grace have incorporated into their character? You will see it my friends, if we suppose that these offended children urge a reason why their brother

and sisters ought not to be fed with them, and say, father, you know you have strictly commanded all your children to love you with all our hearts, and to love each other as we love ourselves; and now, father, we alone, of all your family, have complied with these requirements, and if you bestow your provisions as freely on others as you do on us, we shall wish in our hearts, that we had never loved you nor them. We have now descended to the bottom of this miry pit of unreasonable hatred; and here we find a vast host of religious people, who have so deceived themselves as to imagine, that because they love God and their fellow creatures better than their neighbours do, they are entitled to favours, from which, if others are excluded, they will have just reason to be offended; and they are bold and clamorous in their demands, that a proper distinction should be made between the righteous and the wicked!

The other instance, in which the Saviour has set forth the unreasonableness of this opposition to equal, impartial grace, is in the case of the labourers in the vineyard. When those who had borne the burden and the heat of the day, found, that those who had wrought but one hour, received every man a penny, they thought, that as they had labored longer, they should receive more. But when they likewise received every man a penny, they murmured at the good man of the house, and expostulated with him, referring to the difference in their labours, and demanding that a corresponding difference should be made in their rewards. But he replied, "Friend I do thee no wrong; didst thou not agree with me for a penny? I will give unto this last even as unto thee: Is it not lawful for me to do what I will with my own? Is thine eye evil because I am good?" These murmuring labourers did not complain that they were not paid the wages for which they contracted, nor did they plead that it was not an ample compensation, nor yet, that their wants required more, but their eyes were evil because of the unexpected goodness shown to others. The impartial favour of our Redeemer, against which there is such systematic and determined opposition, is not hated because it denies its opposers all the favour which they desire for themselves, but because it extends its salutary influence to others. In this impartial character do the emblems which are used in the scriptures, represent the Father's love; the shadow of a great rock in a weary land; streams in the desert; a feast of fat things for all people. On the burning sands of a desert, should one, who was parched with thirst, find a cooling and refreshing stream of water, would he not be the most unreasonable being in the world, should he refuse the sweet water of life, because it was just as free for every other traveller as for himself? And then casting his eyes around to find a shelter, should refuse the shadow of a great rock, because that rock would not refuse its shade to others? Could we, my brethren, act a more unreasonable part; than to refuse to feast on wholesome and delicious food, because that food was free to every hungry soul?

Let us be admonished, by the subject to which we have attended, carefully to examine our deceiving hearts, and bring our spirit and disposition to a faithful trial by the word of God, lest we are found of the number who hate our Lord Jesus Christ without a cause. And as far as God may enable us, let us employ all the means in our power, to undeceive the deceived, and to induce those who are opposed to the grace of God, to submit themselves to be blessed with its life giving favour.

From the Religious Inquirer.

NEITHER COLD NOR HOT."

That there are many Universalists whose characters are pretty well described in the above declaration to the Laodiceans, we have but little reason to doubt. We do positively know men, who tell us privately that Universalism is the doctrine of the Bible, and that they believe it true; but who in fact, are of as little advantage to it, as the fifth wheel to a coach. They are men of such sterling sense and independent minds, that they are perfectly ashamed, to have the Universalists think them believers in endless misery; but on the other hand, they set so much by their popularity, as to sacrifice at her shrine, the noble, dignified principle of independent action. We believe there are many of this description in almost every town in this part of the country.

They are "neither cold nor hot." They are very glad to hear that the doctrine of a world's salvation, is rapidly spreading, and rejoice that its advocates have been able to produce so favorable an aspect, in the affairs of the religious community.—But what have they done to aid in accomplishing this important work? Of a vast many it might be said—nothing. But of a still greater number we have a different story to tell. They are those, who, not satisfied with neglecting the cause of truth, lend their influence, and apply their means, to the support of that which they pretend to believe is absolutely false.

It is true they have excuses for the course they pursue. They do not exactly pretend that they have "oxen" or "a

farm" to attend to; but they have married wives, and "therefore" they must please them; at least that is the situation of many. But the question is, whether on this account, they are justified in an entire neglect of the gospel of glad tidings to all people. Are they under any obligations to virtually deny the "Lord that bought them," for the sake of keeping peace at home? We do not believe it right for a man to deny his "better half" the privilege of going to meeting where she pleases, or of contributing her mite in support of the doctrine she believes to be true. But while he should peaceably yield this right to her, he should reserve the same for himself, and exercise it, in supporting the doctrine he believes to be true.

We are no advocates for tyrannical measures in this matter; but for perfect freedom on both sides. And we think it no credit to either party, to acknowledge, either directly or indirectly a slavish submission to the will of the other. Let both do as they please; for the liberty of the other. And, henceforth, let no one excuse himself by saying he wishes to keep peace in his family; for if he be unfortunately yoked with an unbeliever, let him do at least as much to support truth as he does error.

Again. There are others, whom we know to be Universalists, who use their means to support the doctrine of endless misery, because as they say, they wish to keep up society. They tell us that the preacher in their parish, is a pretty liberal sort of a man, that he preaches good moral discourses, and seldom touches "upon any doctrinal points." That his friends would be unable to support him, and rather than not have preaching, they unite and all go to one meeting.

If it were necessary, we could mention some places where this representation would apply—where there are considerable bodies of Universalists, who do not take a stand in favor of their sentiments, because, their preacher seldom deals in fiery doctrines, etc. These reasons at first sight, may appear plausible enough; but let us examine them.

If these Universalists are really such at heart, they would like once in a while to hear their doctrine preached. Then let them propose to their minister who is such a liberal man, to exchange with some No; they themselves do not believe he would. How much satisfaction, then must they take in hearing a good moral discourse from a man who would prevent their hearing the doctrine they believed, if he could!

It is in vain, brethren, for you to undertake to unite the doctrine of eternal damnation with that of Universal Salvation—there is no affinity between them. The former has been the cause of more persecution, and perhaps of blood-shed, than all other causes put together; and the generality of its advocates have manifested the most implacable enmity to the cause you pretend to espouse. If you think them liberal and friendly to you, prove it by enjoying your rights.

You say your minister is old, and you hear and support him from a principle of friendship, and respect to his age. But do tell me, if he is older, or more to be respected than the truth. Brethren, do not have "men's persons in admiration."

You think you are too few in number, to form a society. But remember the assurance that "where two or three are gathered together in my name there will I be in the midst of them." You say you should be unable to procure preaching, even if you were united in a body. But do you expect to lessen the difficulty, by paying the little you can spare to a man whom you consider a false teacher?

Brethren, suffer a word of exhortation;—do not put your candle under a bushel, but let it shine before men, and let us see you either cold or hot. If you are ashamed of the gospel, abandoned it. If not, I beseech you, come forward, with the sword of the spirit which is the word of God, and act in its defence.

ANECDOTE.

Mr. Girard.—The New Bedford Gazette relates the following anecdote of that gentleman:

Mr. Girard one day asked a truckman in his employ why he did not build himself a house, to which he replied that he was poor, having a numerous family dependant upon him. "Well," says he, "follow my directions and you will be able. This morning there is a cargo sale of molasses on—wharf; go and buy the whole lot; I will become security for the payment." The man went accordingly and on the molasses being put up one hoghead or the lot, started at a very low rate. The bystanders, who were all wholesale dealers, supposing that the man only wanted one hoghead, would not bid upon him, and it was accordingly struck off.—Much to their surprise, he told the auctioneer he would take the whole lot, naming his endorser, and before he left the spot, disposed of his bargain for an advance sufficient to build him a snug little tenement.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, FEBRUARY 17.

BOWDOIN COLLEGE.

The Legislature has, as was expected, undertaken a serious work of reform, in relation to this College, which must result in removing every thing like sectarianism in the future management of this interesting Institution. The Senate has passed a Bill, which is now before the House, abolishing the office of President of Bowdoin College, and creating the office of Chancellor, whose duties are to be similar to those of a President. It also provides that all vacancies in the boards of Overseers and Trustees shall be filled by appointment of the Governor and Council. The Chancellor must be a layman by this Act, nor can more than one fifth part of either board consist of clergymen. The orthodox will call this persecution, we suppose, and the editor of the Mirror will be unable to contain himself for rage. Well, we told him two years ago, that the day of retribution was at hand. He derided the idea, and would not believe a word we said. He has now found out that he did not know all things, and that we were not ignorant of every thing. We now give him one word of friendly advice, at parting—bear your humiliation with becoming dignity—submit to the will of the people with a good grace, and possibly in time you may be restored to a fair consideration in the public mind. A different course will serve a poor purpose at this time. These "turbulent people," these "wicked heretics" think they have some rights; and, worse than all, they have the impudence to assert them!

ANOTHER ARNOLD.

A correspondent commenting upon the conduct of Rev. Samuel Arnold, relates to us an account of a pious school master in the western part of this county, who recently evinced the spirit of his creed by most cruelly beating some of his scholars. It seems, by the account, that a young man who had been converted during a revival of late, and had commenced preaching the Baptist faith, undertook to teach a school, commencing the early part of the present winter.

"After teaching the school about a month, he whipped a boy by the name of— (the name is given us) about six years old with a ferule and a green stick till some thought he would die. Some of the scholars say, they counted between three and four hundred blows.—The physician who visited the boy says he was whipped the most of any human being he ever saw. His leg was beaten from his ankle to his body in wreaths as large as his finger. He was also severely beaten between his shoulders. And all this for no other reason than that, after the boy had spelled right, the master asked him what the word would make by the addition of an S. The boy could not tell.

"Before this he whipped a little girl five years old till she fainted. The district had a meeting and dismissed this pious teacher; and for this cruelty was obliged to make restitution to the parents of the children.

We agree with the writer that such conduct ought to be exposed. A teacher has a right to chastise his pupils for cause; but he has no right to be cruel. For the time being he stands in the relation of a parent to the children committed to his care, and his authority is to punish himself. For a professed preacher of the doctrines of Him, who was all mildness and mercy, and who took little children into his arms and pronounced them blessed, to exhibit the cruelties of the Calvinistic Faith by acts as cruel as his creed, is altogether intolerable. "The weightier matter of the law is mercy."

STATE TEMPERANCE SOCIETY.

We have received two communications from a Medical gentleman, who has done as much by precept and example in aid of the cause of Temperance, as any man we are acquainted with, complaining that in the election of officers at the State Temperance meeting, the commentary did not agree with the text we gave to the Society. We have, ourselves, before expressed our conviction, that too large a proportion of officers were taken from a single sect; this, at least, has "the appearance of sectarianism." However, we are not yet so much alarmed as our friend is; we would not be too suspicious—especially when we see evidences, even on the part of those men, that they intend to abstain from every thing sectarian in the transaction of their duties. We are willing to wait, and judge the tree by its fruits. We care not so much who is president, so that we have a good administration. It will be time enough to complain when the administration itself is exceptional.

We must think of what "Medicus," says about the inability of money to check the progress of Intemperance. His experience has satisfied him, that more can be done without money than with money. We propose at some future time to give our attention to the best system of promoting the cause of Temperance. At present we do not see the need of large pecuniary funds. The expense of an Agent, however, ought to be borne.

SPEECHES.

A friend in Washington has sent us the speeches of several gentlemen who addressed the meeting recently held in the U. S. Capitol on the subject of Temperance. Most of them are worthy of the men, the place and the cause; but we find much to object to in the remarks of Mr. Frelinghuysen of New Jersey and Mr. Wayne of Georgia. The latter particularly speaks of the blessed effects of Tracts, Sunday Schools, &c. in connection with Temperance Societies, in saving the souls of people from the hatred of their Creator. The Temperance cause is to be connected with these objectionable and highly sectarian establishments, there will be a great withdrawing of aid from the Societies professedly devoted to its advancement. A Congress of such men as Frelinghuysen, Grundy, Wayne, &c. would soon establish a paramount clerical influence over our civil institutions. Happily we have but one of that kind of men in Congress from Maine.

REPORT.

The same attentive friend has forwarded us the Report of the Committee of the Georgia Legislature to whom was referred so much of the Governor's Message as relates to the Laws prohibiting the residence of Whites in the Cherokee Nation, without a license. It is a spirited and lucid document—exhibiting the conduct of the Missionaries in their true light. We shall be pleased to lay extracts of this report before our readers. Whatever people may think about the abstract right of Georgia to extend her jurisdiction over that territory, there can be but one opinion, we think, among candid and great men, as to the

conduct of the Missionaries. They are the authors of about all the difficulties that have taken place.

CONVERSION IN THE MINISTRY.

The following account of the conversion of a Baptist clergyman to the faith of the Gospel, we find in a late number of the Christian Messenger.

A correspondent some two or three weeks since, in a sketch of the religious affairs of Southold, L. I. mentioned the name of Rev. Thomas Miller, who is now preaching the doctrine of God's universal love to the friends in that place. Having had a personal interview with that brother the week past, we take pleasure in again speaking of him, and we do it the more readily, because, although his conversion is of near two years' standing, we are not aware that the Universalist public has been apprized of the fact.

Mr. Miller was for thirteen years a preacher in the Baptist connexion. He had observed that he had contradicted himself, when treating on some subjects in accordance with the common opinions, and that the same contradictions were manifest in the public labors of others, his brethren. With the spirit of a Christian, who loves his Bible better than his creed, and truth better than popularity, he commenced a careful study of the holy Scriptures, which eventually led him to renounce the dogma of endless misery, and embrace "the faith once delivered to the saints." He was of course excommunicated in due form from the Baptist church, and has since his conversion been laboring with the friends of our cause in Southold, much to their satisfaction and advancement. He has hitherto been unknown to Universalists out of the immediate vicinity of his residence. We could wish, (certainly without any improper feelings towards our respected friends in Southold,) that, for his sake, and the general interest of our cause, he might be removed to some more extensive field of usefulness, in which his labors might meet with a more suitable reward than his present situation can afford. He discovers an intimate acquaintance with the Scriptures, possesses an easy and tolerably correct delivery, and has a facility of illustration, at once interesting and instructive. His moral character is irreproachable, a circumstance of the highest importance to an unpopular denomination, and without which indeed no worldly popularity should be available.

CLINTON LIBERAL INSTITUTE.

Our brethren in Maine will be pleased to hear of the encouraging prospects of our New York friends, in their purpose of establishing a Liberal Seminary of learning in Clinton, Oneida Co. We could hope that these things will stir up their pure minds and excite them to more zeal on the subject of the "Westbrook Seminary." The following is an extract which we take the liberty of making from a letter to the Editor by Rev. Stephen R. Smith, dated Clinton, Feb. 1, 1832.

Our efforts thus far, have more than succeeded, and what we did not anticipate, has occurred—the public sentiment is in our favor. This we could have expected; and it is as alarming to our natural and eternal enemies (to use a belligerent term)—the Presbyterians, as it is gratifying and encouraging to us. And the fact is fraught with consequences of the highest moment. For we have struggled hard for several years. It must positively reform now, or perish. We cheerfully leave it to its supporters and managers to determine which; for it is not worth preserving as it now is.

Most of the materials for our principal building are on the ground—the contracts all made—about \$8000 subscribed, and nearly \$2000 paid. This building is to be of stone 96 feet by 52—four stories high.

The building for the Ladies' school is also contracted for—the materials all ready, it is to be finished by the first of May—and is built by a single individual. This building will be of wood—the lower part a school room, the second story, separate rooms for classes pursuing such studies as Drawing, Painting &c.

INFINITE PUNISHMENT.

Dr. Ely blunders upon a truth once in a while; and when he does he seldom hesitates—honest soul—to let it out. Hear what he says in a late No. of the Philadelphian.

"I admit that sin is not an infinite evil, and that the punishment of it never was, nor will be, infinite."

Is this orthodoxy? The doctor must have a care, or he will yet be anathematized by his brethren for heresy.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

COMPENDIUM OF A SERMON.

Communicated.

TEXT.—"When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. And he shall separate them one from another, as a shepherd divideth his sheep from the goats."—Matt. xxv. 31–42.

Our text commences with these words: "when the son of man shall come in his glory," and indicates that the time when and the manner in which the "Son of man" should come in his glory," had before been the subject of discourse, and hence to ascertain what is meant by it, we must recur to the former discourses of our Lord. And permit me to observe that the glory of Jesus Christ does not consist in a display of regal pomp and splendor, and though a literal construction of the language of our text might seem to imply this, yet it is evidently figurative; and to understand it literally, is to form wrong conceptions of the glory of Jesus Christ; which is like the glory of his Father a moral glory, and like His, is displayed in grace, goodness, mercy and truth, and that just retribution which will "by no means clear the guilty."—God was said "to come" or "came in his glory" in "olden time," or some phrase equivalent to this was used, when any special manifestation of divine favor was made to man, or any special judgment to be executed. And as "all power in heaven and on earth" and "the power to execute judgment" also is given to the Son of man," Jesus Christ is also said "to come," and "to come in his glory," under the new dispensation, when any special favor is manifested to the churches, or any striking judgment is executed.

But the peculiar and definite phrase used in our text and in many other places in the gospels, "when the son of man shall come in

his glory" is, as we shall more fully show, used to indicate his coming to set up a glorious kingdom in the world, which success of which mankind should be governed, judged, rewarded and punished, instead of by the imperfect ministrations of Moses.—And the phrase "when the Son of man shall come in his glory," and "when the Son of man shall come in his kingdom," are phrases strictly equivalent and are to be understood in precisely the same sense. And when we read that "the Son of man shall come in his glory," that he "shall come in his kingdom," that the "kingdom of God shall come," or "kingdom of heaven is at hand," we are to understand that Jesus was about to ascend that glorious throne and to establish that glorious kingdom in the earth, which had so long been predicted by the prophets, and in which "judgment would be laid to the line and righteousness to the plummet;" and in which a moral glory would rise upon mankind, which while it should require a just retribution for disobedience, would enlighten them in a knowledge of their duties, of the character of God and the final destination of his intelligent offspring. That the coming of Jesus Christ in his glory here spoken of, is perfectly equivalent to the phrase "he shall come in his kingdom," is evident from the circumstance that he is here represented as sitting upon a throne, the seat of a king, and also from the circumstance that he is here represented as exercising kingly authority.—"Then shall the King say to them on his right hand, 'Come ye blessed of my father, inherit the kingdom prepared for you,' &c.

That the phrases "the Son of man shall come in his glory" and "the Son of man shall come in his kingdom," are perfectly equivalent to each other, is evident also from several other declarations made by Jesus and his disciples. "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you there he some standing here which shall not taste of death till they see the Son of man coming in his kingdom."—Matt. x. 27, 28. "Whoever therefore shall be ashamed of me in this sinful and adulterous generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. Verily I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power."—Mark viii. 31, ix. 1. In both of these passages as well as in our text, the coming of the kingdom of God, and the coming of the Son of man, both mean the same thing; and both relate to the same event: the coming of Jesus Christ in that glorious kingdom which God was to establish in the earth, under which Jesus would "reward every man according to his works."

It is plain too from these passages, that this kingdom was soon to come; that some that heard him should not taste death until it had begun to exert that divine power over mankind, which the prophets and which Jesus himself had foretold. That this kingdom was to come soon is also to be learned from the commission which Jesus gave to his disciples. "And as ye go preach, saying, the kingdom of God is at hand. Verily I say unto you, ye shall not have gone over the city of Jerusalem, until ye have seen the Son of man come." It is evident also from the context contained in the 23d and 24th chapters, that it was immediately to succeed the abolition of Judaism and the destruction of Jerusalem. As the disciples went out of the temple they asked Jesus when Jerusalem should be destroyed, what should be the sign of his coming in his kingdom and of the end of that age. Jesus then gave them particular directions as to the evidence which would attend this change of dispensations, and instructed them by parables and allegories, of which our text is one, of what would transpire under his reign, and assured them that though no man knew the precise day and hour in which this change of dispensations should take place, yet that generation of men should not be wholly extinct, before this event should happen. Not as some have considered it, that all here spoken of would be accomplished simultaneously with the destruction of Jerusalem, but that simultaneous with this event, that kingdom should be established in the earth, during which the events described in these parables would transpire.

This too was the period designated by the prophets for the establishment of the divine kingdom with which "all nations should be gathered." "In the last days" says Isaiah i. e. the last days of the Mosaic dispensation with reference to the coming age of the Messiah "shall the mountain of the Lord's house be established in the tops of the mountains, and exalted above the hills and all nations shall flow unto it. And he shall judge many nations, and rebuke many strong nations afar off." "In these days," says Daniel, speaking of the same time, "shall the God of heaven set up a kingdom which shall not be destroyed." "I saw in the night visions one like unto the Son of man coming in the clouds of heaven and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him." "The sceptre," says the Patriarch, "shall not depart from Judah nor a lawgiver, from between his feet till Shiloh come, and to her shall the gathering of the people be." The same general idea which runs through these and many other predictions is expressed in our text "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," or rule in his kingdom "and before him shall be gathered all nations," or be subjected to his judicial authority.

It is true that he set up a kingdom in the world and began to "gather" men into it in the first days of his ministry. But (if we may be allowed this expression) this kingdom could not be said to take date, until after the expiration of the present political year. Jesus was made king when he was announced as the Messiah—in fact he was king in the divine choice from all eternity, but he could not properly be said "to come," i. e. in his kingdom, or to ascend the throne of his glorious dominion over the nations, until Judaism was abolished: his reign was to date from this event. And it was when he was thus to come, and to act upon his throne of glory as king over the nations, that he was

to judge among them as described by the prophet and in the passage before us, and reward every man according to his works."—Matt. x. 27, 28.

But let us guard against mistake: let us not be understood to say that this judgment is already past; that this and other corresponding passages relate solely to the destruction of Jerusalem and that these events were all to take place, on the very day that the Son of man should come with his holy angels and set up his glorious kingdom in the earth. We do not wish to be understood as teaching such a doctrine and we would carefully guard against being so understood.—On the contrary we believe this with other corresponding passages, describe these events as taking place during the exercise of the kingly authority of Jesus Christ, which took date from this period. That it was while Jesus was to reign king of nations, and exercise over them a judicial authority, that he was to judge among them "separate them one from another" and "every man according to his works."

This is a point on which we wish clearly to be understood, and we will endeavor to illustrate it. We have lately read in the newspapers, that William the fourth, is soon to be crowned king of Great Britain. Suppose then that he should this day address a circular to his subjects saying, "when I am crowned king of these realms, and shall sit upon my glorious throne, I will endeavor to administer impartial justice to my people. I will reward my faithful adherents, and punish traitors. I will redress all grievances and use my best endeavors to promote the happiness of my subjects." Should he address a circular to this effect to the people of Great Britain, what would you understand from his language? Would you understand that he would do all this the very day and hour of his coronation? Or that he would postpone it to the very last day of his reign?—By no means! He could not be so misunderstood. On the contrary you would infer from it that he would do all this while he sustained the office of king, and during the administration of his government, as circumstances should require. To this the language of Jesus is perfectly analogous. That when he came in his glory, while he should exercise the authority of king and judge among the nations of the earth, while he should "sit upon his glorious throne" he would carefully discriminate among his subjects, separating them as a shepherd would his sheep from the goats, or distinguishing them as with as much facility, rewarding them according to their respective works;—Matt. x. 27, 28, or as according to the passage before us, recompensing those who had imbibed the benevolent spirit of his religion with everlasting life, and punishing those who were governed by covetousness and hatred with sending them away into everlasting punishment.

It may be objected that the language of this and other corresponding passages, rather imply that these are the events of a single day, or some specific limited time. Perhaps we may have imbibed this idea from always having so been led to consider it. But if we admit that the language does imply this, still we must consider that it is allegorical, or figurative, and designed to represent what would take place under the reign of the Messiah; and though it may be represented as the events of a day, we should consider that this manner was adopted to facilitate the allegory, and harmonize its parts, and to bring it within the comprehension of his hearers. We have most of us read Johnson's Allegory of the "Journey of a day," the picture of human life in which the events of a whole life are comprised in a day's journey, figuratively. And we hence see no objection to supposing that the whole reign of Christ is here comprised allegorically within the period of a day; nor to calling this day the day of judgment, if we do not lose sight of the moral lesson to be drawn from it. Considering it thus, we may well conceive the scenery of the allegory to have been borrowed from the prevailing opinions of the Jews. The Messiah is represented as seated on a splendid throne, attended by legions of angels. Before him are gathered all the nations of the earth and he proceeds to separate the righteous from the wicked. He then calls upon the righteous to inherit the kingdom prepared for them, before the foundation of the world; while in a voice of thunder, he commands the wicked to depart into the everlasting fire, the Gehenna of Hades, which was prepared for the devil and his angels.—The one begins with characteristic humility to inquire when they did those good deeds which merited so great a reward, and the other, when they had neglected those duties and committed those evils, which demanded so severe a punishment. He informs the one that in every deed of kindness and charity which they had performed for their fellow creatures they had been practically religious, while he tells the others that the neglect of those duties was transgressing the benevolent principles of his religion and was sufficient evidence that they were wicked men; that these should go, or be forced away, as implied in the text by the angels who awaited his command, into everlasting punishment or the Gehenna of Hades while the other were conducted to everlasting life and joy.

But let us not forget, as before contended, that all this is allegorical; and that the scenery is borrowed from Jewish opinions to illustrate the reign of Christ, and that the moral lesson to be derived from it, is that under the reign of the Messiah, in whose age we live, he will reward faithfully our good deeds, and punish us for all disobedience to the benevolent principles of his religion. That from the practical duties of life, he will make us to inherit the blessings of his kingdom, and to participate in the spiritual or everlasting life which flows from deeds of benevolence and charity, as naturally as the stream flows from the fountain, and that to neglect these duties, and imbibe a covetous, selfish spirit, is to subject ourselves to expulsion from the divine kingdom and its blessings, and to go away into, or have our part in, that everlasting fire, that gehenna of punishment prepared for the chastisement of those wicked intelligences who rebel against God and forsake the counsel of the most High. J. W. H.

* Had the disciples expected him to make a personal appearance in regal splendor, when he came in his kingdom and glory they would not have inquired for the evidence of his coming.

† Admitting that these figures were drawn from the Jewish opinions, they cannot support the doctrine of endless misery, for Hades, where this "everlasting fire" was supposed to be located, is to be destroyed. Hebrews xii. 14–1 Cor. xv. 55. See Mr. Loveland's Sermon, "Rich man and Lazarus," Christian Intelligencer

January 20. The Jews themselves thought they spoke of it as *everlasting* believed in its final destruction. It is sometimes said that the same word is here used to indicate the happiness of the righteous; which is by no means the exclusive one. Their happiness is said to be immortal, Cor. xv. 53, incorruptible and terms by which the punishment of the wicked is never indicated. The phrase "everlasting life," unless the connexion gives it this meaning, does not mean a state of endless felicity, or everlasting life of God, or the felicity of heaven enjoyed by the righteous in that world. John v. 24–viii. 42–vi. 54. 1 John iii. 15. The wicked are said figuratively to go into that everlasting fire or punishment in Hades in which the Jews believed but they are not said to endure it forever.—See next note.

‡ The original word *kolasis*, by which punishment is indicated in our text, is not vindictive but disciplinary punishment, or chastisement; the word in its primary sense, being applied to the pruning of trees, with a view to their improvement and more vigorous growth and fertility. If then it be true, as admitted by all writers, that the word *kolasis*, or chastisement, is limited by the subject to which it is applied, the duration here indicated is not endless punishment, but punishment until the end of punishment is accomplished, the reformation of the offender; until he is pruned, or rid of his rebellious or obstinate disposition and becomes humble and willing to listen to divine instruction until he is disposed to bear good fruit. It is contrary to the divine testimony as to common sense, that God can be glorified in the endless misery of sinners. "Herein," says Jesus "is my Father glorified, that ye bear much fruit; so shall ye be my disciples," John xv. 9. The glory of God consists in the manifestation of freedom and mercy as well as in punishing the guilty. Exodus xxxiv. 6. To such as believe that God can be glorified by eternal punishment we would say as Jesus said to the Jews, "Go ye and learn what this meaneth, I will have mercy and not sacrifice."

[For the Christian Intelligencer.]

LETTER FROM BR. BURNLEY.

SANGERVILLE, Jan. 29th, 1832.

BR. DREW:—I have just returned from a short tour down the Penobscot river. Having been previously engaged to preach at Frankfort the 3d and 4th Sabbath of this month, I left home on Thursday and rode as far as Levant and tarried all night with Mr. Campbell, who is teaching a school in that town. Found him well and in good spirits, evincing an all absorbing interest in the promotion of the cause of truth, and in the spread of pure and rational sentiments among the subjects of the moral government of the great Ruler of worlds. In fact Br. Campbell is a very virtuous, amiable and persevering young man,—indefatigable in his exertions for the building up of the Kingdom of the Redeemer. Our cause has nothing to fear, but much to hope, from his connexion with it.

From Levant on Friday, I rode to Hampden and put up with our worthy Br. Hoskins; had a very agreeable, and interesting interview with him, relative to the best means to be employed in the diffusion of the Gospel of light, and the spread of scriptural truth among mankind. Br. Hoskins is, indeed, and in truth, one of our best, and most sincerely devoted brethren, and appears to realize the importance of doing with his might, what can be done, to redeem mankind from error, bigotry, superstition, ignorance, and every vicious practice, and improper course of conduct.

In consequence of the ill health of his family, I agreed to an exchange with him, on the first Sabbath of my engagements with the Society in Frankfort, and on Saturday, P. M. left his house for Belfast, to preach for him with the Society in that town the next day; put up during my stay in town with Mr. Sargeant, and whose family I experienced and enjoyed much pleasure and satisfaction. Socially, agreeable and interesting, the time passed smoothly away, and it was with regret and reluctance that I left them on Monday morning for the Fox Islands, (Vinal Haven.)

While at Belfast I learned something of the situation and prospects of the Society in that place. They are beginning to awake from a spirit of apparent indifference, which they informed me, had been manifest among them since you left them. Many individuals with whom I became some acquainted, seemed to regret very much that they suffered you to leave them, at a time, when the labors of an efficient preacher were much needed. From their conversation I learned that they felt deeply interested in your usefulness, prosperity and happiness, of which interest I was correctly informed, you have received many substantial testimonials. Monday evening I preached a lecture in Camden Village. The Society in that place has been blessed with the labours of Br. Hoskins a portion of the time for one or two years past. He will preach to that people, no doubt, part of the time this year. The brethren in this place manifest a commendable zeal in the maintaining of religious worship, and in the promotion of the cause of truth. On Tuesday I enjoyed a short sail across Penobscot Bay, to the Islands above mentioned,—short—as the distance is but 12 or 14 miles, yet we were all day performing the journey. On these Islands the brethren are anxious—very anxious to have preaching. I was pleased to learn that the brethren on the Fox Islands—Isle of Holt, and Deer Isle, are making arrangements to have preaching one third part of the time, forming themselves into a circuit so that each Society may share in the blessings of a preached word (indeed I do not know there are any legal societies on these Islands, but there is quite a number who believe in the doctrine of the divine impartiality.) May the Lord direct a preacher to these sons of the Ocean, who may preach to them the unsearchable riches of Jesus Christ.

Though repeatedly urged and requested to tarry on the Islands over the Sabbath, and preach to the people, I could not consent to, as my engagement with the Society in Frankfort would not admit of it. Accordingly I left, and returned to Frankfort;—called on a number of the brethren, with whom I was much pleased, and by whose conversation I was much edified;—Was treated with all possible kindness and attention. In this place there was held a four days meeting in November. Much was not effected, however. One or two individuals, who it was said, were rather inclining to a belief in Universalism, were swept away from all rational views, by all besom of confusion and misguided zeal. All those who were avowedly of our faith remain "steadfast, immovable," having their minds stayed on God, and their hope of future joy, based on his eternal and immutable purposes.

This society has taken steps towards the erection of a house of worship the ensuing season.—The Methodists also contemplate erecting a house for their own exclusive benefit. They do indeed ask aid of all orders of Christians, but distinctly avow it as their intention to have the exclusive control of the house, not admitting any other denomination to occupy it, on any occasion nor under any circumstances.

POETRY.

From the Southern Pioneer.

BENEVOLENCE.

"Blessed is he that considereth the poor."—Psalms.

Blest is the soul that swells with grief,
When wants the sons of earth oppress;
Blest is the hand that gives relief
To him that faints with wretchedness.

God on his head shall freely rain
The richest blessings of his love;
And earthly foes shall strive in vain,
The pillars of his peace to move.

God shall his anguished hour sustain,
He shall uphold his weary head,
His love shall soften every pain,
And kindly soothe his dying bed.

Bless ye the poor;—then shall ye know
How sweet is pure benevolence;
And taste one pleasure here below
Unmingled with the joys of sin.

BIOGRAPHY.

[From the New England Magazine.]

COMMODORE TUCKER.

The only surviving Commodore of the Revolution, we believe, is Samuel Tucker, of Bremen, in the State of Maine; and the fortunes of this venerable and hardy veteran are a striking confirmation of our last remark. In his own section of the country, indeed, he is generally as he is honorably known. But who knows of his existence elsewhere, if we except a few aged individuals who were formerly his comrades? And yet the achievements of the gallant Commodore would fill a volume. We positively believe that more was done by and under him, towards the accomplishment of our national independence, and still more of our naval reputation, than most people suppose to have been done by the whole navy of the republic during the whole period of the war. The fact is well substantiated, for example, that he struck nearly eighty of the enemy's flags, and we have heard him mention the precise number of guns captured—it was something over five hundred.

There are more reasons than one, why the history of such a man should be preserved, and it is much to be regretted that, not only so little is known of it, but so little likely to be known. The memory of the Commodore is remarkably fresh for his age—for he is now eighty-four—but this circumstance, however gratifying to himself, and pleasant to the friends who visit him, will be of small avail to the next generation. No entreaty has yet prevailed upon him to record or suffer to be recorded, for the public eye, the adventures of his early life. Of course, only such particulars can be furnished by others either consistently or conveniently, as are matter of general notoriety among his neighbors, and of usual remark in the conversation with which he is always ready to entertain strangers and guests.

He was a native of Marblehead, in this State; and was born on the first of Nov. 1747, O. S. His father and grandfather and we know not how many more of his ancestors, were brought up to a sea life. His brothers, two of the elder, and two younger than himself, all engaged in the same favorite occupation of the family and the place, and were all distinguished for activity, bravery and hardihood. Of the place we say; for its well known that the very first settlers of this ancient town—incorporated as early as 1649—engaged actively in the cod fishery, and were carriers to a great extent, for the residue of the province, if not for other sections of the country. The public estimate set upon the navigation of Marblehead, in 1728, may be inferred from a Legislative Act of the year, appropriating the large sum of one thousand three hundred and twenty eight pounds for repairs necessary to prevent the encroachments of the sea upon the harbor, on the south-west side of the Isthmus. It is hardly more than forty years, since a thousand pounds were raised by lotteries, under the same authority, for the same purpose. In 1766, there were between thirty and forty ships, brigs, snows and topsail schooners, employed by the people of Marblehead in the foreign trade. The population of the place and its province tax, at this period, were second only to those of Boston. And "as to its numbers and opulence"—we learn from an old sermon preached at the ordination of the Rev. Mr. Hubbard in 1781, "it swarmed with inhabitants, was a pattern of industry, flourished in trade, and abounded with wealth."

In this mart of enterprise and bustle was Tucker educated, from his infancy, in the habits which were most popular among his numerous companions. He was borne, it would seem, at a fortunate period for his morals; for the same ancient writer, who records without reservation that the Marblehead people, early in this century, "were generally a rude swearing, drunken and fighting crew"—as many in such a place always are—adds that "as they increased in numbers they made improvements in social life, in virtue and good morals." Again, "by the middle of the century, the manners of the people were so much cultivated, as to be remarkable for their civilities, and especially for their hospitality to strangers. There were not only gentlemanlike families, and pious and well behaved people in the town, but the very fishermen rose superior to the rudeness of the former generations." These who have had the pleasure of knowing Commodore Tucker at any period of his life, and especially such as have had occasion to avail themselves of his hospitality, will readily agree that the compliments here bestowed upon his fellow townsmen are confirmed and illustrated in himself. We have never met, elsewhere, with so striking a specimen of the frank, cordial,

cheerful, soldierly manner of the old school. Of the particulars of his early life upon the seas, we have, unfortunately little definite knowledge. It is known, however, that he commenced in boyhood the career which he has continued through the last three principal wars of the country; and that he has actually been in hard service about thirty years. At eleven he was placed on board a British frigate, and here was probably the only opportunity which he ever enjoyed, of learning the higher technicalities of his profession. It was not long continued, but he used it to the best advantage.

Subsequently to the French war, which terminated formally in 1763, Tucker, who was then sixteen years of age, is understood to have engaged actively in the merchant service, and to have acquired already a good part of the reputation which he afterwards so brilliantly confirmed. The breaking out of the Revolutionary War gave a new scope to his patriotism and his energy—he entered into it with his whole soul; and, as we have already seen, his exertions were by no means unattended with success. It was not long, indeed before his name became a terror to the small craft of the enemy. Jones himself was not farther known nor more feared; and special expeditions were actually projected, and special instructions given, for the apprehension of this fearless and indefatigable Yankee Captain—this Robin Hood of the Ocean—every where present in attack, but no where visible or accessible in retreat or reprisal.

The opinion entertained of him by the best and wisest men in the country, at this time, may be conjectured from the tenor of certain Resolutions adopted by the Continental Congress. In the Journal for 1777, we find it recorded, March 15, that the Marine Committee reported—"there are several fine prize vessels in the State of Massachusetts Bay, very suitable for the service of the continent, and which may be fitted out at small expense; and that Captain Daniel Waters and Capt. Samuel Tucker, who were early employed by General Washington in cruising vessels, and were very successful, and strongly recommended by the General and others, are, in their opinion, [that of the committee] proper to be appointed to the command of two of them."

Immediately upon this report being made, votes were passed by which the Committee were empowered to purchase three of the vessels above mentioned, Waters and Tucker were selected to take charge of two, and the other was directed to be given to John Paul Jones, "until something better can be found for him." It cannot be expected of us, we think, to produce better evidence of the high estimation in which Tucker was held by the most illustrious of his countrymen. We should by no means omit to mention, however, that he was selected to carry out Mr. Adams, our first Minister to France. The negotiations which were to be prosecuted with that government were well known to be of the most important and even critical nature. The enemy took vigilant measures, accordingly, to intercept the proposed movement; and the ship which conveyed the Minister had scarcely weighed anchor when a fleet of British cruisers of all descriptions, was in pursuit of her. We regret our inability to detail any of the singular adventures of this memorable voyage. It is well known, that the Commander acquitted himself to the entire satisfaction of those who entrusted him with their confidence, either defeating or eluding his adversary in all causes. On one occasion, it is said, when an action was growing close and warm with a British vessel, and a good deal of bustle was made upon the Commodore's deck, Mr. Adams came up from his cabin abruptly, seized a musket, and engaged in the contest with all the zeal of an old soldier. But this was a hazardous species of service, which the Commodore could not permit. He requested Mr. Adams to retire to his proper position—the Minister hesitated, and perhaps expostulated—but the old veteran knew his duty better, and he "ordered him peremptorily" to go below.

The danger to which this expedition was exposed may be conjectured from the fact, that the Commodore kept his appropriate station upon deck for about seventy hours in succession, at one time, during a hot chase by a superior force of the enemy. Even then, nothing short of the repeated solicitations of Mr. Adams himself, could induce him to leave his post. The Minister sent for him to go below—he wished to convince him of the necessity of rest and refreshment. The Commodore obeyed, as in duty bound. Nature was exhausted; for in the midst of the conversation, he nodded and dozed upon the cockpit table. The few hours sleep which he then allowed himself in his berth he says, was like the sleep of death. A forty two pounder at his side would not have waked him.

On this and many other occasions, Commodore Tucker had the good fortune to make the acquaintance and secure the respect of the most eminent and influential personages of his time. Mr. Adams retained a cordial and intimate friendship for him to the last hours of his life; and the same relations, we believe, are kept up to this day, by his son, the late President. He was on board the vessel just spoken of, with his father, at the age of about eleven. He has not forgotten the kindness and the courage which protected him; nor is the Commodore on the other hand, as we can safely attest, likely to forget him.

Washington, we have already shown, was well acquainted with our hero, and put early and implicit confidence in him. The latter occasionally speaks of a week which he passed on shore, during the revolution in the General's company. It was at Morristown. Washington's custom, it seems, was to visit the lines of his little army, regularly once every day; and he invited his naval guest to go the rounds, while he remained, with himself and his suite. The compliments passed upon his horsemanship, on this occasion, are still very fresh in the Commodore's memory. The general was an observing as well as a polite man, and he thought his friend Tucker "the best rider he had ever met with—for a seaman."

He was well acquainted with John Paul Jones—who by the way, was only eight days older than himself, and was in some respects, a man of similar talent and temperament. The worst point about Jones was, that he treated his men too roughly. Commodore Tucker, though in no degree wanting in decision or good discipline, knew better how to mingle the gentleman with the seaman and the soldier. At least, he never lost the command of himself in the attempt to command others. But Jones was a brave and useful man, though his apprenticeship in the coal trade, which was no fault of his,—did leave a black mark upon his manners.

Commodore Tucker did not lie altogether idle during the late war with Great Britain. Though considerably advanced in years when it commenced, one of his exploits—which happened, we believe, towards the close of it—may afford a tolerable specimen of what his life would be, could the materials of it be collected. The shipping of Bristol, which then comprised Bremen, as well as that of the coast generally, was much annoyed by the cruisers of the enemy,—sometimes by men of war, and sometimes by their tenders and boats. The celebrated action between the Enterprize and Boxer took place in this vicinity. A fast-sailing, sharp-built little tender to the British frigate Rattler was another thorn in the side of the people upon this coast. Not a coaster could venture out from a creek, for several months, but the foe was down upon him, with all sail set, and some half a dozen guns run out on each side, like a cat with her long claws arrayed for a mouse. Matters went so far, at last, that a number of the inhabitants of Bristol,—most of them seamen, and some of them veterans,—determined upon taking prompt measures for repelling the invader. It being ascertained, one Sunday, that the tender was not far distant, prowling among the indentations of the Pemaquid coast, an agreement was drawn up forthwith, whereby the subscribers bound themselves to prosecute together the common object of retaliation. By this company, forty-five in number, Tucker was elected commander of the expedition, and summoned accordingly to make his appearance on the spot. The old veteran was willing and ready. He mounted his equipments, and started off for a neighboring town, several miles distant, to obtain a commission. This being effected, and the volunteers being mustered, the Commodore plied them with a stirring though brief harangue. "My brave boys," concluded he, "you have signed this paper, it is true, but I wish no man to go on compulsion. You have had time to reflect more maturely on your project, and now, if there is one among you who had rather not go than go, let him speak. No such man should be one of us." One individual only, availed himself of this indulgence,—a poor fellow who afterwards died of mere fear, as his comrades believed, at the battle of Plattsburg. The residue of the company were furious, for the cruise, and a wood-sloop, being fitted up for the purpose, they sailed on the same day. An additional force with two pieces of cannon, was taken on board soon after, but the enemy was no where to be found, and the reinforcement was dismissed. The sloop itself, after scouring the coast in vain, for a day or two, was on its return to Bristol, when, just as they doubled Pemaquid Point, the tender hove in sight. The vessels approached each other rapidly. The Commodore ordered most of his men, meanwhile to station themselves upon the wood in the hold of his sloop, out of sight, but ready for a call at any moment. On coming within pistol-shot, he ran up the American flag and fired a musket. The tender hoisted a British ensign and responded with a nine-pounder, fearing, of course, no resistance from a craft manned only with the ragged and sorry complement of a wood-coaster. But just at this moment the Commodore called for his men with a voice of thunder. The deck was covered with men in a twinkling and a tremendous discharge of musketry poured into the enemy. In a few minutes not a man was visible on board the tender, and the only symptom of life left, was the hat of the Captain occasionally peeping over the quarter rail as he lay, steering or attempting to steer, flat on his back. It was soon ascertained that he was ready to surrender, but had no means of hauling down his flag; his men were ensconced below, and he dared not himself venture among the shower of balls which rattled in the rigging over his head like a hail-storm. This matter being adjusted by shooting down the flag, the tender was boarded and made a prize, together with several excellent carriage guns, and twenty-five men. These were forwarded to Wiscasset fort. But the conqueror himself, in the chivalric spirit which always characterized him, took the British commander with him to his own house, and entertained him like a prince,

till he could be regularly returned as a prisoner of war to the proper authorities, and discharged from confinement on his parole. Not a man was killed or wounded on either side. The wood-coasters showed what they might have done, however by boring the Captain's hat through several times on his head, and by firing three hundred and seventy bullets through his mainsail.

Such was our hero's last exploit. Since that time he has reposed upon his laurels, enjoying the friendship and respect of all who know him, and preparing himself quietly for the last voyage which awaits him. He has been several times a member of the Legislature of Massachusetts and Maine; and so late as his eightieth year, presided at a large County Convention called in favor of his "young friend and fellow passenger," John Quincy Adams. His faculties of mind and body are remarkably vigorous for his years. His patriotism and his enthusiasm for his own profession are as vivid as ever. "You have served your country in three wars," said a visitor to him not long since; "do you flatter your self you could command a ship now, should you be called upon,—or would that mutinous limb of yours be an obstacle?"—(a rheumatic grievance.) "Sir," said the old veteran, riveting his sharp eye upon the querist, and raising his voice—"Sir, wherever I had the honor to command—in my day—men-of-war were furnished with chairs. I trust, Sir, that one might be found now."

MISCELLANY.

THE WREATH OF ROSES.

Julia, said Matilda, see here, I have woven this beautiful wreath of roses for you, and you shall be our queen to-day. It was a lovely May-day morning, and the young ladies of the village had a holiday, which they were going to improve in a small romantic bower, formed of two branching willows, and several rare and elegant grape vines. And it was thus that Matilda M— proposed the honors of the day to a sweet, modest looking girl, who was rather more meekly dressed than the rest of the children, and who blushed and hung her head at the proposal, as if anxious lest some one should whisper a word of disapprobation. The juvenile company were all around Matilda, while she held the wreath in her hand waiting for a reply. Her little sister clamorously seconded her, but one young lady called her aside and made some objections, I suppose, for I only heard this answer, "Oh Maria, remember she is poor and an orphan! how can we be too kind to her?" When they returned again to the company, tears were in both their eyes, and the wreath was awarded by acclamation to Julia, the pretty orphan.

Surrounded by their young companions in the freshness of youth, and the honors of the budding spring blooming in beautiful variety around her snowy forehead, I gazed on her in delight, which increased with the recollection that the child thus universally beloved was the poorest in the village, and without parents to instruct, or relatives to pity her, and the remembrance that those around her were children of far higher birth, and prouder expectations.

The spirit of kindness and condescension to our inferiors in rank and fortune the train of feelings which leads us to esteem and love goodness and amiability whenever we find it, form the brightest gem in the sparkling diadem of virtue, and is one of the loveliest redeeming traits in the human character. When it is found written on a youthful heart and shedding its influence over youthful character it speaks volumes in praise, not only of the disposition of the possessor, but of those kind and good parents whose exertions have had a principal agency in planting it in the bosoms of their offsprings. I was interested so much in the conduct of that youthful group, and more especially in that of Matilda, that I resolved if permitted to mark their future course in general and her's in particular, with a view to notice how heaven rewarded the good, and what are the outlines of character which originate distinction made among us by the hand of providence.

It was twelve years before my purpose was accomplished in the development of fortune. At the expiration of that period, the little company had grown to womanhood, and all but two were scattered beyond the limit of my observation; those two were Matilda and Julia. Matilda was now the tenant of a cottage by the river side. I marked the gradual transition of her family from wealth to mediocrity; it was slow, not the effect of sudden misfortune or habitual mismanagement, but the consequence of a steady decline in her father's business, which left him at least barely able in his latter years, to meet the demands of his creditors and buy that humble dwelling. They went cheerfully down the vale of life; not a regret seemed to accompany them—not a fear was ever shed over vanquished splendor and faded anticipations. I could not discover that in all the changes they experienced, one substantial comfort was torn from his lovely family. Matilda was now situated as the principal dependance of her parents. She was engaged to be married to a youth of noble family and promise, who had loved her and been loved by her from infancy, but who was yet too poor to repay her parents for the sacrifice they would have to make in parting with her, and he waited for success in business.

Julia was more prosperous than her amiable friend, with whom she lived on

terms of sisterly affection; she had a brother whom she had never seen, and who having become wealthy in England, had made her handsome remittances for some years past. She lived in the village, but Matilda's cottage was as much her home as she, too, had a lover, but he died, and she had vowed to live single for his memory.

Thus were things situated, when one beautiful May-day morning, while Matilda was engaged in her little flower garden, Julia came down to see her, with an unusual degree of animation in her countenance, which showed that her heart was full of some pleasing thought. She carried in her hand a wreath of flowers, but she held them out to her friend; Matilda burst into tears; "ah! Julia, my sister, have sad news to-day—my father went sea-crazy a few months ago for a friend who was in distress, and who had done him many kindnesses in his life; they have sued him for the money; the Sheriff has been here, and we are ruined," and she clasped her friend to her bosom as she concluded, while both wept. But Julia recovered, and placing the wreath gently on her brow, she said "Forget it, dear Matilda—you must, you shall be happy," and stole away.

Matilda thought this looked like worldly friendship, which flies so often the scene of grief, and forgets, when remembrance should be most busy. She took off the wreath with an emotion something like disdain, and in doing it discovered a little paper carefully woven in it. Her curiosity was awakened—she opened it, and read, "Matilda, I know it all; remember this day twelve years. I have lost my brother, and am the heir of all his fortunes; accept this trifling present enclosed, and never, never mention it to me, until I can repay you all the debt of gratitude I owe you." She examined the enclosure; it was a note of two thousand pounds sterling.

Thus was one act of generous kindness repaid—thus were the parents rewarded who had made Matilda what she was—Her family was restored to wealth—she married and was happy; Julia lives still—her highest temporal bliss, the enjoyment of the love of her virtuous friend, at the lovely cottage by the water's side.

THE NATURALIST.

Sagacity of Bees—Any thing relating to the natural history of Bees, is particularly interesting at this period, when so many of our intelligent countrymen are endeavouring to introduce them among the farmers of New England.

The following anecdote is extracted from a letter from J. Hector St. John, a farmer in Pennsylvania, to a friend in England, first published many years ago.

"The sagacity of these animals, which have long been the tenants of my farm, astonishes me; some of them seem to surpass even men in memory and sagacity. I could tell you singular instances of that kind. What then is this instinct which we so debate, and of which we are taught to entertain so diminutive an idea? My bees, above any other tenants of my farm, attract my attention and respect. I am astonished to see that nothing exists but what has its enemy; one species pursues and lives upon the other. Unfortunately our king birds are the destroyers of these industrious insects: but, on the other hand, these birds preserve our fields from the depredation of crows, which they pursue on the wing with great vigilance and astonishing dexterity. Thus divided by two interested motives, I have long resisted the desire I had to kill them until last year, when I thought they increased too much, and my indulgence had been carried too far. It was at the time of swarming, when they all came and fixed themselves on the neighboring trees, whence they caught those bees that returned from the field. This made me resolve to kill as many as I could—and I was just ready to fire, when a bunch of bees, as big as my fist, issued from one of the hives, rushed on one of these birds, and probably stung him, for he instantly screamed, and flew, not as before in an irregular manner, but in a direct line. He was followed by the same bold phalanx, at a considerable distance, which unfortunately becoming too sure of victory, quitted their military array and disbanded themselves. By this inconsiderate step they lost all that aggregate of force which made the bird fly off. Perceiving their disorder, he immediately returned, and napped as many as he wanted, nay he had even the impudence, to alight on the very twig from which the bees had driven him. I killed him, and immediately opened his craw, from which I took 171 bees. I laid them all on a blanket, in the sun, and, to my great surprise, 54 returned to life, licked themselves clean, and joyfully went back to the hive; where they probably informed their companions of such an adventure and escape, as I believe had never happened to American bees!"

A Grave Digger's marriage. A marriage lately took place between William Huggard, aged 64 years, who was Sergeant-Major of the 16th regiment, and Susan Thompson, aged 18. Huggard was formerly stationed in the West Indies, and while there buried his entire regiment three times, and acquired the appellation of Grave Digger.

Hats, Caps, Umbrellas!!!
A PRIME assortment constantly on hand by
L. L. MACOMBER.
Gardiner, Feb. 4, 1832.